A HELP to Diſcourſe,

A Dialogue between a *Popiſh Succeſſour*, and a *Proteſtant Parliament*.

Pop. Succ. Seeing the imperial Crown of theſe three Kingdoms is Hereditary, and not Elective; no doubt but I am Heir Apparent, to *England*, *Scotland*, and *Ireland*.

Prot. Parl. Huſh Sir, you ſtumble upon the Threſhold, *Titubatio in limine eſt Ominoſa*, to ſtumble at the firſt ſtep of ones ſetting out, is never a good *Omen* of any good Iſſue. Soft and fair goes far; you are a little too haſty, and 'tis not Treaſon to tell you ſo: for you are yet no King, but a Subject; you muſt be either the one or the other, there is no *Medium* or Third to thoſe two. Therefore we may (with ſafety enough) mind you of your many Miſtakes; as (1.) At the moſt, you are but *Heir Preſumptive*, not the *Apparent Heir*. Suppoſe the Queen ſhould dye, and the King (your Brother) marry a young Lady, by whom he may have a Son, then your Heir-Apparency would diſappear. As much as this, hath been often done to put the Noſes of even preſumptive Heirs out of joint. (2.) Your declaring your ſelf a *Papiſt*, doth more likely make you Heir Apparent to the *Triple Crown* of your Ghoſtly (or rather Ghaſtly) Father the Pope of *Rome*, than of the three Crowns of theſe Kingdoms. (3.) Do not you know, that there is an old Act of Parliament in *Scotland* that debarrs a declared *Papiſt* to wear the Crown of that Kingdom? (4.) As you have (by not owning your ſelf a *Proteſtant*) debarr'd your ſelf of that one of the three, ſo you have bid fair to deprive your ſelf of the other two, (which go together) witneſs the Bill of Excluſion, (drawn up againſt you in Our Houſe of Commons) ſo diſenable you from Inheriting the Crown of *England* and *Ireland*.

Pop. Succ. Suppoſe, I were (not only a *Papiſt*, but) a *Devil*, yet I muſt have my due (as a wild *Oxford* Scholar ſaid well and wittily the other day;) for the Proverb is, *give the Devil his due*.

Prot. Parl. (1.) What can be expected from a wild Scholar but a wild Diſcourſe? Rather wittily, than either well or wiſely ſpoken; the very Epithete of his Wildneſs doth enervate the Argument. (2.) Suppoſe the Devil ſhould become King of *England*, (as he is called *God of this World*) would that wild Scholar do wiſely in ſwearing Allegiance to him, that he might give the Devil his due, (according to his own Phraſe) and would he not be rather *wickedly*, than *wiſely witty* in ſo doing? (3.) To give the Devil his due is, (in a found ſence) to give him *Damnation*, to which he is doomed by the great God for his firſt Fall, and you would be loath to have ſuch a *due doomed* to you for your foul Fall from the reformed Religion (in which you were educated) into that damnable Foppery of *Popery*. (4.) To call the Crowns of theſe Kingdoms your due, is (*Petitio Principii*) but a begging of the Queſtion: for 'tis the grand Debate amongſt us this day, and it paſſed in the Negative with the Commons of *England*, and that excluding Bill doth not only deny it to be your due, but makes it high Treaſon to your ſelf to preſume to it, and in all your Abbetors either to preach it up or to promote it: yea, and that Bill doth baniſh you out of all the King's Dominions, *&c.*

Pop. Succ. Who dare deny me, and what can debar me of my due by the right Line of Succeſſion?

Prot. Parl. (1.) *Death* both dare and can debar and deny you of that which you call your due. Suppoſe it be ſo, why may not you dye before your Brother, ſeeing you are but about two Years younger than he? We cannot think that you have made any *Covenant with Death*, (as you have with the *Devil*, or his Eldeſt Son the *Pope*:) or any *Agreement with the Grave*: had you done ſo, God ſaith, he would diſſannul it. 'Tis an old Adage, *God makes Heirs*, and oft-times ordereth that younger Brothers dye before the Elder, (as well as the contrary) and ſhould God ſo order it to you, what would become of your due? Three expected Kingdoms would then dwindle into the compaſs of a Grave, and your aſpiring Head, inſtead of being loaded with a Golden Crown, would be laid low and ſtinking in the Duſt. (2.) Suppoſe this be not done, but you ſurvive your Brother, he being cut off by ſome of your Aſſaſinates, (*from which God preſerve Him*) yet a Parliament both dare and can debar you of that, which they think in their Conſciences (though you lay claim to it) *is not your due*; as appeareth by that Diſabling Bill brought in, and paſſed (in the lower Houſe) againſt you. (3.) The whole Nation in an univerſal Aſſociation, which is an extraordinary Act in the Interval of a Parliament, both dare and can do it, as was done in Q. *Elizabeth*'s Reign, when the Nation ſaw there was no end of *Popiſh Plots* againſt her Majeſty's Life, and fearing, that firſt or laſt they would cut Her off, (juſt as 'tis now againſt our preſent King, whom God preſerve) they did mutually engage among themſelves to betake them to their Arms, to aſſiſt each other in theſe three Caſes, 1. In caſe the Queen (of happy Memory) ſhould be cut off. 2. In caſe of a Popiſh Inſurrection. 3. In caſe of a Foreign Invaſion: yea, and in particular, they did agree one with another under ſolemn Obligations, that when ever the Queen did fall, they would all (as one Man) fall upon the Papiſts, and revenge Her Royal Death upon them. This Expedient put a Period to all their Plots.

Pop. Succ. But by what Authority can or dare

dare either Parliament or People (in the Interval of Parliaments) do all or any of theſe things, or who gave them this Authority?

Prot. Parl. (1.) This Queſtion is like that of the Jewiſh Prieſts to our Redeemer, *Matth.* 21. 23. And like that of the *Popiſh Prieſts* to thoſe of the Reformed Religion, [*by what Authority do you theſe things?*] Chriſt could have ſmartly anſwered them, [*by the Appointment of my Father*, whom ye neither know nor reverence,] and as a *Proteſtant* did once to a *Papiſt*, asking him, where was your Religion before *Luther*? Roundly replying, it was in the Bible, where the Popiſh Religion never was. Now may we not do as Chriſt did here, [*nodum nodo diſſipare*] unty one Knot with another, and anſwer Queſtion by Queſtion. We do alſo ask you, [by what Authority have you done all your Eccentrick and Extravagant Actings; as changing your Religion, encouraging of Plots, obſtructing of *Parliaments, cum multis aliis*, &c.] We dare ſay, 'tis not by your Father's (no nor yet by your Brother's) Appointment: we will anſwer the Former, when you will anſwer the Latter. (2.) But ſeeing you would be anſwered according to your Folly, we have (being at no *nonplus* by it) this to ſay as to *Parliamentary Authority*, That to deny ſuch a Power of Parliaments, (as is aforeſaid) if it be not a croſſing of your own Conſcience, yet (ſure I am) 'tis a croſſing of your learned Proteſtant Father's own Conceſſion; in his Anſwer to the 19 Propoſitions (ſent then to him by that long Parliament, which for your better Satisfaction, we will give you in His Majeſties own Words, *Page* 19. [*The Houſe of Commons is ſolely inſtructed with the Levying of Mony &c. and with the Impeaching of thoſe who for their own Ends though countenanced by any (ſurreptitiouſly gotten Command of the King) have Violated that Law, which he is bound (when he knows it) to protect, and to the Protection of which they were bound to adviſe him, at leaſt not to ſerve him in the contrary.*] Now Sir, we would have you make a right Improvement of your Father's ſolid Sentiments herein, and ask your own Heart, what Commands you have Surreptitiouſly got from the King, whom you (both as a Brother, and a Privy Counſellor) ſhould have adviſed for the beſt, and all to obſtruct the Impeachment both of your Self and your Followers. Your Father grants further, (in his Anſwer aforeſaid) *That a Parliament have Power over puniſhing Offenders*, &c. *Page* 20. *And there is ſuch a Power Legally placed in a Parliament, as is more then ſufficient to prevent Tyranny*, Ibid.

Unto which may be added *Popery*, for the ſame Power which may lawfully be a Check-mate to *Tyranny*, may be no leſs to *Popery*. Thus you ſee the Power of Parliaments is ſufficiently vindicated by your Father. But whereas you ask [*what Authority have the People to do as is aforeſaid?*] To this we anſwer, (3.) That the extraordinary *Maladies* in Q. *Elizabeth*'s days, (and ſo in our days) require extraordinary Remedies: That extraordinary Act (of Q. *Elizabeth*'s Proteſtants) aforementioned, (which they did of themſelves, and in an Interval of Parliament) was ſo far from being reputed *Rebellion*, or ſo much as *Sedition* in that wiſe and thinking Age, that the Q. (her ſelf) in the very next Parliament (which was held in the 27*th* Year of her Reign) Ratified this (ſeemingly Irregular Act) into a formal Law, which laſted ſo long as She lived. As this Extraordinary and Eccentrick Aſſociation of the People proved a moſt effectual means to break the Neck of all the *Popiſh Plots* in that day; for when the *Papiſts* ſaw the People centred at ſuch a Point, *in ſeſe ſuamque Reginam defendendo*, and that their frequent Plottings againſt the good Queen's Life, being always diſappointed, proved dangerous to their own Lives, they then had enough of their Plottings, and could live peaceably, like others, and better People ever after that until the *Gun-Powder-Treaſon* in K. *James*'s Reign: ſo this (ſeemingly) unlawful, became (really) a lawful Act by the Sanction of an *after Conſent* in that following Act of Parliament to confirm it.

Pop. Succ. But ſurely the People dare not be ſo bold and daring now (under preſent Circumſtances) as they were then under the ſoft Female Government, eſpecially conſidering, they have not long agoe ſmarted ſo deeply for ſuch Rebellious Acts.

Prot. Parl. (1.) There is no Nation under Heaven ſo jealous of their Liberties (both Civil as Men, and *Sacred* as Chriſtians) as the Engliſh are. Hence aroſe that old Title, *Rex Diabolorum*, a King of Devils: they will exhauſt their Purſes, yea, ſacrifice their Lives, rather than proſtitute their Conſciences or loſe their Liberties. The Proteſtant Religion (wherein they have been bred, and have had *their God nigh to them*, to make them happier than many Nations) is as dear to them as their own Souls; and they will part with any thing, yea all things, rather than with it. You know *Solomon*'s Proverb, *Oppreſſion* (eſpecially that of Conſcience) *maketh Wiſe Men mad*; the very Thoughts and Fears of their returning into the Bondage of *Egypt* or *Babylon*, hath at this day ſtruck them into a ſtrange kind of Conſternation, as appeareth in Addreſſes of Grand Juries and Elections of Burgeſſes. They cannot calmly look on to ſee their Gracious King and their Precious Religion dye, and they themſelves over-live them. Hence (2.) Their univerſal cry is, *No Popiſh Succeſſour.* &c.

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